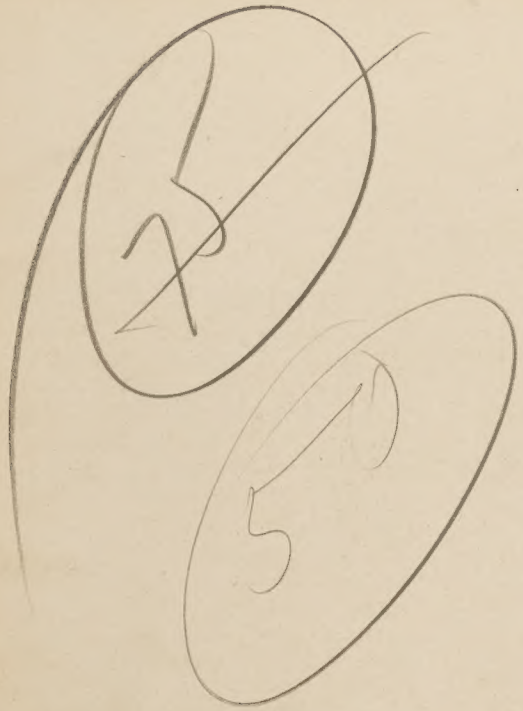


National Costumes of the Slavic Peoples



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Foreword

America seems recently to be awakening to a deeper understanding of all that it involves to citizenize the strangers who come to her shores. Formerly she accepted them, imposed upon them a few elementary requirements, offered them the benefits of public school education and charity and gave them money in return for labor. It was a fair system, but one not calculated to transform aliens into enthusiastic Americans. To do that, we who are born Americans have to know that we must recognize and appreciate something more than the potential physical energy of these strangers. They bring to us abundant gifts, among others the richness of an art tradition much older than our own. It is a heritage of which they are unconscious, and it is to our advantage and theirs, to the great advantage of America, that we should give their art instinct a channel for conscious expression. It must be expressed and developed before it can be said to belong to America. Moreover, that which the stranger receives from us must become an integral part of his consciousness before it can truly belong to him.

Pageantry is an excellent medium for this interchange of ideas. It includes all the arts, and, being often historical in content, affords the newcomer an opportunity to become familiar with our history and our traditions, besides offering an interesting means of learning our language.

This fact has been realized by numerous groups throughout the country who are interested in assimilating the art heritage of the stranger and in making vital to him American ideas. With the increasing demand for Americanization pageants, there has come the need for information concerning national costumes. This book has been compiled in an effort partially to meet that need. Its purpose is to facilitate the difficult problems of costuming by eliminating individual research and, through practical suggestions, to minimize the expense of making the costumes. The collection has been thought out not from the historical but from the pageant point of view, which selects as significant for its use, line and color effects rather than the details of decoration and execution. However, the following designs have been taken from authentic sources and it is hoped that they will be found helpful by producers of plays and pageants which include the foreign-born.

M. S. P.

HOLIDAYS AND FESTIVALS OF THE SLAVIC PEOPLES*

BULGARIA

JANUARY 1. *New Year's Day.*

A great holiday, especially for the children, who bring little offerings to their elders, kiss their hands, and receive gifts of money in return. In rural districts they wish the old people a Happy New Year while switching them on the back with red-berried cornel twigs. The most characteristic New Year delicacies consist of special holiday cakes and goose, baked on a bed of sauerkraut.

FEBRUARY 2. *Voditsi* (*Little Waters*).

A procession goes to the river where the priest casts the cross into the water through a hole broken in the ice. Volunteers jump into the river to recover the precious object, receiving afterwards presents and the priest's benediction.

MARCH 3. *Treaty of San Stefano.*

Celebrating the liberation of Bulgaria from the Turkish yoke in 1877. This main political holiday of Bulgaria is observed by patriotic dramas, military parades, contests of the Sokols (athletic societies for young men), folk dances on the village green, marching and singing in the schools, and out-of-door picnics at which roast lamb is eaten.

EASTER.

Just after midnight, Easter morning, thousands bearing torches wait without the Cathedral of S. Sofia, darkened except for a light in one window. The Patriarch strikes the great west door with his foot while the choir behind him shouts: "Lift up your heads, O ye gates, and the King of Glory shall come in." "Who is the King of Glory?" comes from within. The answer is given: "The Lord of Hosts, He is the King of Glory," and the door swings open amid a burst of light. Everyone breaks his gaily decorated red or purple egg against that of his neighbor, an act symbolic of Christ's breaking the bonds of death and rising from the grave. Roast lamb and cakes decorated with eggs are served at the Easter feast.

APRIL 23. *St. George's Day.*

Festival of cavalry and horsemen. Singing by unaccompanied male choirs is a feature of the special church service.

MAY 11. *St. Cyril and St. Methodius.*

A great spring festival is held on this "Holyday of Letters," in honor of the two brothers believed to have devised the characters now used in the written language of all Slavs of the Eastern confession. The day is celebrated by dramatic performances, historical pageants, mass singing, and exercises by the children.

*In the following list of Slavic holidays and festivals, it will be observed that only those celebrations are mentioned which are of value as play or pageant material. For this reason many important political and church days have been omitted. Attention is also drawn to the difference existing between the Gregorian (New Style) calendar and the Julian (Old Style) calendar. According to the latter, all festivals occur thirteen days later than the dates of the New Style. Czecho-Slovakia and Poland are respectively Protestant and Roman Catholic in faith and follow the Gregorian calendar in use by the Western world. The Jugoslav states of Croatia, Dalmatia, Baranja, and Slovenia (including Carniola, Carinthia, Styria, and Istria) are Roman Catholic and observe the Western calendar. Other countries, as Russia, Bulgaria, and the Jugoslav states of Serbia, Bosnia, Hercegovina, Montenegro, Macedonia, Slavonia, Bachka, and Banat are Eastern Orthodox and have employed the Old Style. Recently, however, changes have been effected, whereby these nations and states have *officially* replaced the Julian by the Gregorian calendar. Nevertheless, the Old Style still prevails in many localities.

SEPTEMBER 19. *Union of Eastern Roumelia with Bulgaria, 1885.*

A political holiday celebrated in much the same way as March 3.

NOVEMBER 2. *All Souls' Day.*

A day of mourning. In rural districts, candles and food offerings, consisting of wheat and honey, are placed on the graves and then given to passers-by with the greeting, "May God forgive your sins."

DECEMBER 25. *Christmas.*

The children receive gifts from Grandpa Koleda, the ancient Winter God. Before breakfast, corn is put into a stocking and a portion sprinkled on the doorstep by the head of the house who says, "Christ is born." The others reply, "He is born indeed." Then the custom of wishing begins. Sparks are struck from the Christmas log with a wish to each blow. Health to the farm and a plenteous crop are wished for; the ashes of the log are then gathered, a coin is hidden in them, and the wish for a good harvest is again made. The same custom is observed in some parts of Serbia.

CZECHO-SLOVAKIA

DEAD OR CAROLING SUNDAY (*Week before Palm Sunday*).

Ceremony of "Carrying out the Death," symbolic of the passing of winter. A wooden or straw dummy is made, decked with ribbons and tied to a pole. The effigy is carried to a hill, where it is stripped and thrown into the river, while the people sing:

"We are carrying out the Winter
And bringing in the Spring."

The new season is ushered into the village by girls, carrying small spruce trees, gaudily decorated with red apples, bright ribbons, and gaily colored egg-shells. They form in groups and go from house to house announcing the coming Spring and caroling for eggs and good things with which to make the Easter buns.

PALM SUNDAY.

Pussy-willows are brought to the church to be blessed by the priest. They are then taken to the field and waved aloft to preserve the standing grain from rain or hail. Sometimes the "pussies" are swallowed as an antidote against sore throat.

GREEN THURSDAY *(Holy Thursday).*

There is a superstition that anyone eating honey on this day will not be stung by serpents. The church bells are muffled, their places being taken by great wooden rattles in the towers. The saying on everyone's lips is that "the bells have flown away to Rome."

GREAT FRIDAY.

It is said that on this day anyone can look upon the sun without being blinded by its glare. Moreover all hidden treasures are revealed to those seeking them before sunrise.

EASTER.

Decoration of eggs for the sports of the next day.

EASTER MONDAY.

Boys weave willow branches into small wands, ornamenting them with gay ribbons. They sing for eggs and switch the girls "so they won't be lazy or have fleas," and every victim is obliged to give an egg to her tormentor. Groups of boys go caroling from house to house and are rewarded with colored eggs and with Easter cakes. It is customary for every girl to present a beautifully colored egg to the boy she loves.

APRIL 30. *Burning of the Witches.*

An ancient superstition existed that on this night witches tried to enter homes to do harm. Hence sand or grass was sprinkled on the doorstep, as it was believed the witches had to count the grains or blades before entering the houses. Although the belief has vanished, this custom still persists. In addition, the "Burning of the Witches" is celebrated by huge bonfires on the mountain tops. Brooms covered with pitch are lighted and waved aloft.

MAY 1. *May or Labor Day.*

The night previous, a Maypole is raised before the window of the most popular girl in town. A community pole is also prepared. A little tree, decorated with ribbons and colored eggs, is presented to every girl by the boy who loves her. Musicians go singing from house to house and the village band plays.

JUNE 24. *St. John's Day.*

Peasants go into the fields to pluck flowers that have medicinal qualities.

JULY 5. *St. Cyril's Day.*

A festival in honor of St. Cyril and St. Methodius, who in 863, brought Christianity to the Czechs and the Slovaks. The day is observed by special church services, historical pageants, plays and tableaux based on the life of St. Cyril, community singing, folk dances, and drills given by the children.

SEPTEMBER 28. *St. Vaclav.*

A day of harvest thanksgiving and family reunions.

DECEMBER 5. *St. Mikulas' Eve.*

On the eve of this day the good saint, bearing a basket of goodies, is believed to come down from heaven by means of a golden cord. The children place in the windows empty stockings and plates which are filled by him with apples, nuts, and candies. Masqueraders representing St. Mikulas, the Angel, and the Devil go about in trios.

DECEMBER 25. *Christmas.*

A day of family reunions, feasting and merrymaking. On Christmas Eve a dinner consisting of roe soup, fish, *hosty* or braided bread, and plums is served. It is considered a propitious time to learn future events, hence apples are rolled on the table from girl to girl, to indicate who will be married first; nuts are cracked to tell by their condition whether or not one will die during the year; slippers are thrown downstairs to mark the number of years one must wait to be married; and holes are cut in the ice so that coming events may be read in the waters beneath. In Moravia, young shepherds, carrying a small *Bethlehem,* or model of the manger scene, visit the surrounding hillside homes, where they sing ancient Christmas carols, and are recompensed with good things to eat.

POLAND

JANUARY 6. *Three Kings'. Day or Epiphany.*

On Epiphany Eve an illumined star is carried through the streets by three boys representing the Kings. Others masquerade as birds and animals—an allusion to the worship of the Christ Child by dumb creatures in the manger. They go from door to door singing carols. This is, in some places, a custom of Christmas Eve rather than of Epiphany.

FEBRUARY 2. *Candlemas.*

A consecrated candle is placed in each home. In case of storm, throughout the year, it is carried around the house to ward off the lightning.

PALM SUNDAY.

Pussy-willows, decorated with gay ribbons, are taken to church to be blessed by the priest.

EASTER SUNDAY.

A great day for feasting. The peasants take baskets containing hams, sausages, eggs, and salt to be blessed in church. A small portion of each kind of food is given to the farm animals to prosper them during the year. Sometimes also this food is placed on the graves. In the homes of the rich, festive tables are decorated with flowers, greens, and little sugar or butter lambs. Almond paste cakes, eggs, yards of sausage coiled on platters, and turkey are among the characteristic dishes.

EASTER MONDAY.

A great day in rural districts. The most vigorous girl of the village is dragged to the well by the boys, who pour a bucket of

water over her head. Sometimes she is dipped into the stream, or, in the towns, sprayed with perfumed water. The maiden thus chosen is considered the leader in all sports throughout the year.

MAY.

All through the month nightly services are held in the churches, which are decorated with blue and white in honor of the Virgin Mary.

MAY 1. *May Festival.*

The boys fasten a little doll, which they call Queen of the Spring, to the top of a small, brightly ornamented tree and, singing, carry it from house to house.

PENTECOST (*Seventh Sunday after Easter*).

The houses are decorated with greens, symbolic of approaching Spring.

CORPUS CHRISTI (*First Thursday following eighth Sunday after Easter*).

A festival especially celebrated in Cracow, the "Little Rome." Peasants, in holiday garb, form in a procession led by virgins, dressed in white with blue ribbons, carrying gaily colored images of Mary, and stop for mass at each of the four altars prepared in the market place. The procession then makes its way from church to church, pausing for prayer at each.

JUNE 23. *St. John's Eve.*

Bonfires are built on the mountain tops. Celebrations are held on the lakes and rivers. Girls stand at the water's edge and throw garlands of flowers to the boys who are seated in boats illumined by lanterns. There is a superstition that the youth who catches the wreath will be the future husband. This game is accompanied by the singing of couplets.

HARVEST FESTIVAL (*End of August or middle of September*).

The leader, chosen on Easter Monday, is crowned with a garland of wheat, corn flowers, and poppies as Queen of the Harvest. A feast is prepared for the harvesters at the home of the largest village landowner to whom the peasants present a wreath amid merrymaking, dancing, and singing. Returning to the fields after the feast, they pile the gleanings in one spot "for the quail."

NOVEMBER 29. *St. Andrew's Eve.*

Important for all who wish to learn their fates. For instance, young girls believe that if they hear a dog's barking, their future husbands will arrive from that direction.

DECEMBER 24. *Christmas Eve.*

A great Polish holiday. After fasting all day, a dinner of fish is served. Host and guests break together a wafer with good wishes for the New Year. Children believe the Christmas Star comes from heaven, bringing them gifts and sweetmeats. A puppet show is carried from house to house by boys dressed as the Three Kings. Figures of the Madonna, the Child, and St. Joseph are arranged in the background of the stage. In the foreground, dolls representing a boy and a girl, dance to the singing of amusing couplets. The principal characters in the play are a Jew, a Jewess, Herod and Death—a gruesome skeleton who cuts off Herod's head. During the war the wicked ruler was made to look like Emperor Wilhelm. The Three Kings receive money for their performance.

DECEMBER 26. *St. Stephen's Day.*

Oats are thrown on the girls, to bring them prosperity throughout the year. Mischievous comrades sometimes sew together the clothes of boys and girls as they sit side by side in church.

RUSSIA *

JANUARY 6. *Christmas Eve.*

In some parts of rural Russia, peasants masquerading as bears, cows, pigs, and goats, go singing from house to house. In return they are rewarded with such gifts as chickens, cakes, and coins—the custom being termed *kolyada.* When the evening star appears, fast is broken and a supper is served. The feast is begun by divid-

* As the holiday customs of Ukraina and Ruthenia are similar in character to those of Great Russia, they have been included under the same general heading.

ing the consecrated wafer, of which all must partake. After eating, the peasants visit the home of the nobleman of the village where a tree is found trimmed and in readiness for them. Congratulations are presented to the landowner; coins and small presents are distributed among the guests. *Diedushka Moroz,* Grandfather Frost, corresponds to our Santa Claus, and brings gifts to the children on Christmas Eve.

JANUARY 7. *Christmas.*

The day is spent in the home. The customary dinner dish is roast goose.

JANUARY 13. *St. Sylvester's Eve (New Year's Eve).*

An important night for all who wish to unveil the future. For instance, a girl, desiring to know whom she is to marry, goes out at midnight and says to the first man she meets, "What is your name?" Again she puts a wedding ring into a glass of water and gazes through it until the future is revealed. She also sits alone in her room with all the doors locked and places two mirrors before her in such a manner that one reflects the other. Then, by means of lighted candles, she seeks the seventh reflection of the mirror, hoping thus to see coming events. In certain parts of Russia, the peasants believe that the Cana miracle can be repeated on New Year's Eve, and exactly at midnight they gather around a large jar of water to await its turning into wine.

JANUARY 14. *New Year's Day.*

In some provinces, bands of young people go at early dawn from house to house, hurling dried peas at their sleeping enemies and sprinkling chaff upon their friends.

JANUARY 18. *Epiphany Eve.*

This night, like St. Sylvester's, is of great importance to those seeking to know their fortunes. For instance, girls throw shoes outside the gates to ascertain from what direction their husbands will come. Water, blessed at the church service, is taken home in a little bottle and put in the place of honor beneath the sacred ikon. Throughout the year a few drops of the sanctified water are administered as occasion demands. For example, they are employed to chase away the forces of darkness, to cure people of fright, and to heal the sick.

JANUARY 19. *Fête of the Jordan.*

The Fête of the Jordan, or Benediction of the Waters, is the most imposing religious ceremony of Russia. In the various cities and towns a stately procession of clergy and worshippers goes to the river, where the ice is broken and the holy cross is lowered into the stream with the priest's blessing.

MARCH 9. *Birthday of Taras Shevchenko (Ukraina).*

The only poet whose birthday is celebrated as a national holiday. The day is observed in America by singing of Ukrainian songs and reciting of the poet's lyric and dramatic works. In Ukraina thousands of people make a yearly pilgrimage to Shevchenko's burial mound near Kiev.

CARNIVAL OR BUTTER WEEK (*Seven weeks before Easter*).

Every Russian family makes *bliny* pancakes, prepared in a special manner from rye flour and served hot with melted butter, sour cream, and caviar. *Bliny* constitutes the main part of the meal during carnival week.

GOOD FRIDAY (*Ukraina*).

Popular superstition represents Good Friday as a thin old hag who goes around among the women to see if they are observing "her" day as they should. She inflicts severe punishment on all those whom she finds at work. For example, the story is told of the woman who was kneading dough when Good Friday visited her. "What are you doing?" asked the gaunt visitor. "Don't you see? I'm kneading the dough," was her answer. Good Friday gave no reply, but stalked out of the house and the woman's hands were straightway turned to wood.

HOLY SATURDAY.

At midnight mass, the church choir sings "Christ is risen." Thereupon everyone kisses his neighbor three times and the church

bells begin to ring out joyously. The women stand around the church, holding their plates of homemade *kulich* and *paskha* and waiting for the priest to bless the food, a ceremony which consists in sprinkling a few drops of holy water over the assembled throng.

EASTER.

The day is celebrated by eating and drinking. In every home one or several great tables are installed. These are attractively decorated with flowers and little lambs fashioned from butter, and are laden with many kinds of meat, including whole hams. In Ukraina, Easter marks the beginning of a three days' spring festival. Peasants in gala attire come to the villages from outlying districts. Their eggs, painted in geometric designs of rare beauty, are taken to church for the priest's blessing and afterwards used in all kinds of games.

MAY 9. *Little Saint Nicholas.*

A great name-day festival. Celebrated by feasting and merry-making in the homes.

PENTECOST.

The peasants, wearing white or light colors, bring bouquets of flowers and birch branches to the church. The superstition exists that the person having no flowers must shed as many tears for his sins as there are dewdrops on his birch twig. Girls throw garlands of flowers on the water, thinking thus to ascertain the future. If the wreath sinks, a year of singleness is foretold, while a floating garland indicates the direction from which the husband will appear.

TRINITY.

A birch branch and often flowers and grass are placed in every home to symbolize the revival of nature.

JULY 7. *Day of Ivana Kupala.*

The Eve of Ivana Kupala is believed to be a night of miracles and strange happenings. The fern, which blossoms but once a year, will bring good luck to all who behold it; hidden treasures are likely to be discovered; and the future will be revealed to those sleeping upon twelve different kinds of herbs.

DECEMBER 19. *St. Nicholas' Day.*

People go to a special service in the church and there kiss the holy picture of good St. Nicholas and place a lighted candle before his ikon.

SERBIA *

JANUARY 6. *Christmas Eve.*

The hewing of the Christmas tree for the *Badnjak* log is a great ceremony. The tree must touch no other branches in its fall and must face towards the East. The trunk is burned in the fireplace, while the small upper branches are reserved to sweep out the chimney. The mother throws walnuts on the floor, which is straw-strewn, in remembrance of the Christ Child's manger. A superstition exists that these nuts will give the children toothache if eaten on any other night during the holiday season. Candles are placed in the windows of the houses to guide the departed spirits, as, wailing for light, they wander forth on this birth-night of Jesus, the "Little God." As the tapers burn low, old and young join in the "Little God's" lullaby. Its cadences imitate the rocking of a cradle; in the last verse, in tune with the melody, each one mimics the noise of some bird or beast of the manger.

JANUARY 7. *Christmas Day.*

On Christmas Day it is customary for the mother to take some of the upper branches of the holiday log and carry them around the house. She is followed by her children, who peep like chicks after a hen. The father scatters the *Badnjak* ashes at the roots of all garden trees, meanwhile exhorting them to be fruitful throughout the year. According to an ancient superstition, on Christmas Eve angels pass over the springs, touching them with their wings and thus rendering them pure. Hence much ceremony is attached to the drawing of water on Christmas Day. At dawn virgins take their pitchers to the stone-topped fountains where they throw basil and corn into the water, to symbolize cleanliness and a plentiful harvest.

* In the list of holidays, the festivals of Serbia have been chosen as typical of the rest of Jugoslavia. The dates given are those of the Julian (O. S.) calendar, because that one is still generally employed.

JANUARY 14. *Obrezanje Gospodnje* (*Circumcision of the Lord*).

Among the peasants, it is customary to eat the head of the pig which was served for the Christmas dinner.

JANUARY 27. *St. Sava.*

Patron saint of the schools. A great patriot, churchman, and educator of the 13th century. The day is observed by a special church service, congratulations, visiting among friends, and singing the hymns of St. Sava in the homes and in the schools.

FEBRUARY 15. *Purification of the Virgin Mary.*

Early in the morning, the youths and maidens go out to dance with willow wreaths, winding them as belts around each other's waists. The boys decorate the girls and they in turn the boys. The dancing continues until breakfast time, when all partake of a picnic in the open.

WHITE CARNIVAL (*Second week in Lent*).

Only white meat, such as chicken, may be eaten. At dinner the father asks, "What shall we give the children?" The mother replies, "The neck or the wing." "And what shall the older people eat?" "The white meat," this being considered the best part of the chicken.

CVETI (*Day of Flowers or Palm Sunday*).

People go to the river banks and gather willows or grasses. With these and church banners they parade through the village streets.

MAY 14. *St. Jeremia.*

Celebrated in the fields by picnics. The doorways and the beasts of burden are decorated with flowers.

MAY 6. *St. George's Day.*

On the eve of the festival, the maidens sometimes take water home from the mill pond, believing that by bathing in it, they will become strong and beautiful. The first out-of-door bathing of the year takes place on the morrow. Boys and men go to the rivers, while women and girls splash in the garden pools. Sometimes they throw fresh flowers into the water, set in motion by the mill wheel. Many go to the fields and roll on the young wheat, while others rock in the branches of the dog-wood trees, hoping thus to obtain virility and strength. Little rams, with wax candles attached to their horns, are brought to the priest for his blessing. After repeating the liturgy and ancient Slavonic prayers, he permits the slaughter of the animals. Later, the skins are given to the priest as a mark of gratitude, while the people feast on the flesh.

SVETI DUHOVI (*Holy Ghost or Pentecost*).

After morning mass the young men and girls of the parish carry the sacred ikons around the church. The larger pictures are borne by two people, the smaller ones by a single person. As the procession marches around the churchyard and through the fields, religious and national hymns are chanted, especially one ending in the refrain, *"Daj, Bozhe, daj"* (Give, O God, give). When brooks or rivers are passed in the march, the priest pauses to bless the waters and to urge God to provide rain and other bounties throughout the year.

FEAST OF THE *Kralitse* OR QUEEN (*Celebrated on Pentecost or on early spring holidays*).

In some parts of Serbia a veiled *kralitsa,* attended by girls representing the king, the maids of honor, and the standard bearer, stops before each home in the village, singing songs on the choice of husbands and the joys of married life. Afterwards, forming in procession, the maidens perform symbolic chants in honor of the elves and forest nymphs.

JULY 12. *St. Peter and St. Paul.*

Patron saints of many Serbian churches and parishes. Every year, on the name-day of the church a fair is held. There are dancing and drinking in the churchyard, exchange of cakes among relatives, and bartering of such articles as household furnishings, *opanci* (hide shoes), sheepskins, caps, and black, yellow or white cakes baked in the shape of men or children. This celebration is repeated on patron days in various towns in Serbia.

AUGUST 2. *St. Elijah.*

Superstition identifies Elijah with Perum, the ancient Slavonic Thunder God who directs the bolt from heaven and shows his anger by producing storms.

AUGUST 19. *Transfiguration.*

Blessing of the new grapes by the village priest.

SEPTEMBER 27. *Krstov Dan.*

Serbian Thanksgiving festivities celebrating the gathering of the harvests.

NOVEMBER 8. *St. Demeter.*

An important saint to all Serbs. When a house is rented or a financial arrangement covering a year is made, the contract is almost always dated from one St. Demeter's Day to the next; moreover, a six months' lease may date from Demeter's to George's Day or *vice versa.*

NOVEMBER 21. *St. Gabriel.*

The saint who has charge of dead men's souls.

NOVEMBER 26. *St. John Zlatoust.*

A church holiday in honor of the "golden mouthed" saint who composed the liturgy used daily in the Eastern Orthodox Church.

DECEMBER 19. *St. Nicholas.*

It is believed that St. Nicholas commands all ships on the sea. Hence Serbian mariners pray that he will bring them safely into harbor.

The above notes on holiday customs are based mainly on oral information obtained from private individuals and priests of the foreign communities in New York City, and from the nationality specialists of the Division on Work for Foreign-Born Women. The following publications have also been consulted:

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PRACTICAL SUGGESTIONS FOR MAKING SLAVIC COSTUMES

The Color Plan for the Costumes Described is Indicated by References with Numbers to the Shades, Shown in the Accompanying Color Chart

Women's Costumes

Blouses:

Should be made on a wide pattern, gathered into a band at the neck. Sleeves full and either very short or gathered into a band at the wrist. Use cheese-cloth or lightweight unbleached muslin, or colored cottons.

Skirts:

Should be very full. Use cambric, calico, flowered cretonnes, or lightweight sateen.

Men's Costumes

Shirts:

Make as regular Russian blouse, opening at side and with straight neckband.

Trousers:

Use any knickerbocker pattern. Elastic bands or drawstrings at the knees. Heavy white muslin or colored sateens.

Coats:

Use any straight coat pattern and cut off just below the knee.

Boots:

Sew pieces of black oilcloth together to form boot-legs. Tapes at either end to tie under instep and about the leg just below knee. Should be worn over ordinary black shoes.

Embroidery:

Sew on narrow bands of brightly colored cheap edgings or insertions; or paint designs with dyes or with coach paints. These last are ground in oil and must be thinned with turpentine for use. They dry quickly.

Ikon:

Russian sacred picture. Show figure of a saint or madonna on a canvas stretcher. Paint hands and face in oil paint. Cover rest of stretcher with a heavy gold and black pattern. The effect to be secured is of an oil painting under a decorated brass and jewelled covering that has openings cut to show hands and face of painting.

Isba:

Russian word for log hut with a thatched roof.



1. A RUSSIAN SCENE—BRINGING THE IKON TO THE VILLAGE

Priest

Hat: Purple #1, sateen, decorated with gold paint.
Gown: Red #2, sateen.
Coat: Black canton flannel trimmed with brown fur.
Apron: Purple #1, sateen, decorated with gold paint.

Man and Driver

Coats: Brown #2, canton flannel tied with heavy black cord.
Boots: Black oilcloth.

Men Around the Ikon

Canton flannel coats, one of grey, one of green #3, one of brown #2.
Black oilcloth boots.
The others grouped back of Ikon are dressed in brown #2 coats but have a preference to red #1 and green #2.

Woman

Bandanna: Red flowered.
Jacket: Red #1, edging of blue #2 and black.
Sash: Cotton material, with blue #2 and orange band.
Skirt: Of plaid in brown #1 and #2 trimmed at bottom with bands of: yellow #2 orange, red #1, green #2, black, orange, red #1, blue #1, black.

Child

Coat: Blue #1, sateen.
Kerchief: Flowered cretonne, tone of yellow #2.
Gown: Flowered cretonne, tone of grey and blue #2.
Stockings: White.
Shoes: Black.

Man

Coat: Brown #2, canton flannel.
Shirt: Red #1, cotton or cambric.
Boots: Black oilcloth.

Woman

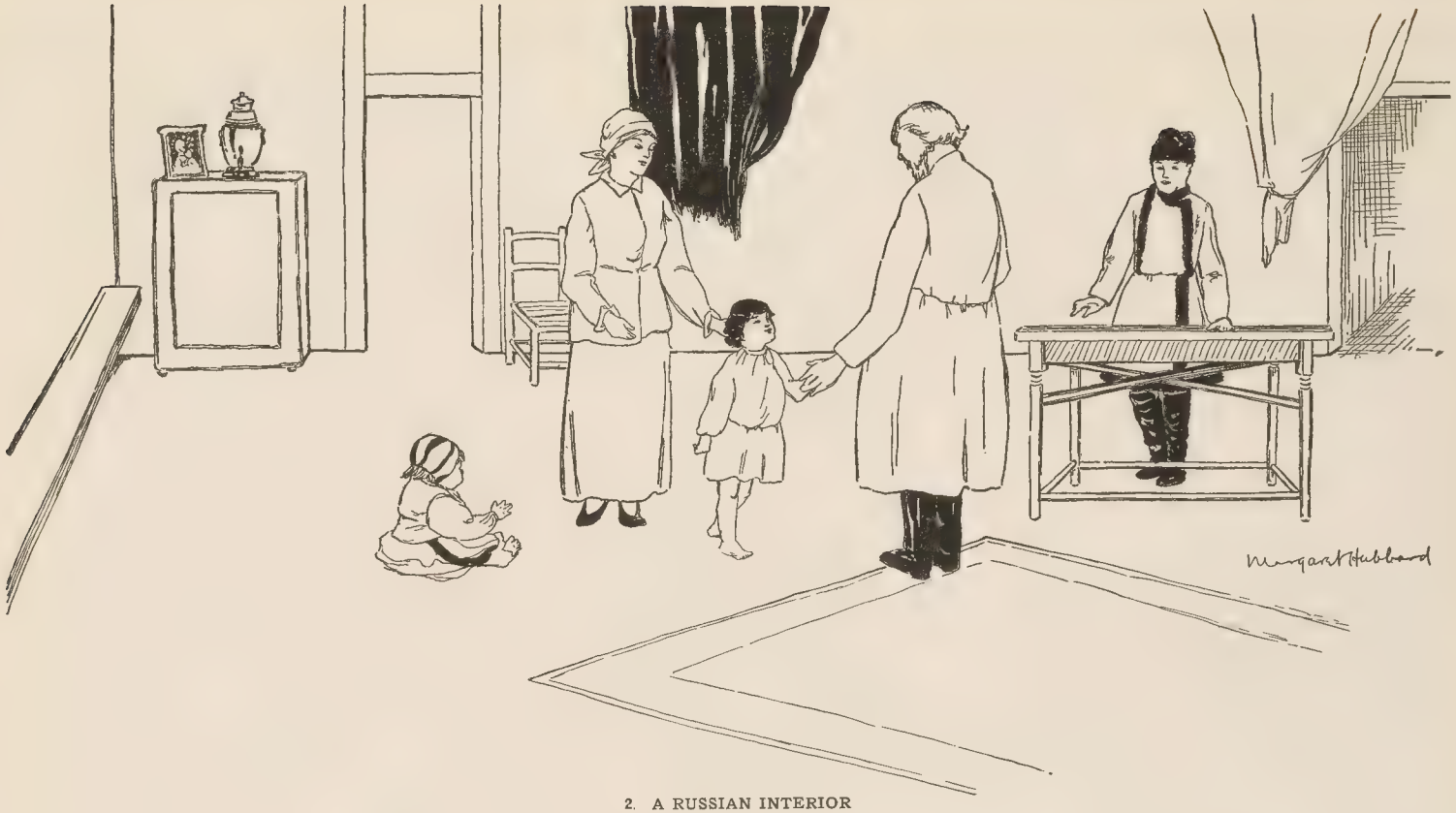
Skirt: Green #3, flowered calico.
Coat: Blue #2, canton flannel.
Bandanna: Purple #2, calico.

Woman

Head-dress: Flowered calico on tone of green #1.
Skirt: Red #2, cotton material.
Coat: Brown #2, sateen, decorated in green #1.

Woman

Skirt: Flowered calico or cretonne on tone of blue #2.
Coat: Red #2, cotton, decorated in black or blue #2.



2. A RUSSIAN INTERIOR

Baby

Cap: Blue ♯2, cotton material, striped with black.
Blouse: White cheese-cloth.
Bodice: Red ♯1, cambric.
Skirt: Brown ♯1 and blue ♯2, sateen.

Woman

Kerchief: Yellow ♯2, cotton material.
Blouse: Purple ♯1, unbleached muslin dyed.
Skirt: Purple ♯2, sateen.

Boy

Hat: Black lamb's-wool.
Coat: Green ♯1, canton flannel trimmed with grey fur.
Trousers: Blue ♯2, sateen.
Boots: Black oilcloth.

Child

Dress: Blue ♯1, cotton material.

Man

Coat: Brown ♯1, canton flannel.
Boots: Black oilcloth.

Curtains: Yellow ♯2, cheapest quality cheese-cloth.



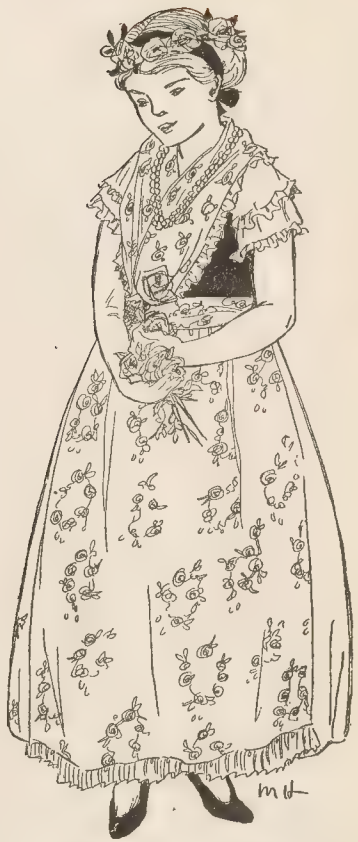
3. A YOUNG MAN OF WESTERN RUSSIA

Hat and Coat: Green #3, canton flannel, decorated in white and gold.
Sash: Flowered material in yellow #2 and orange.
Boots: White oilcloth painted red #1.



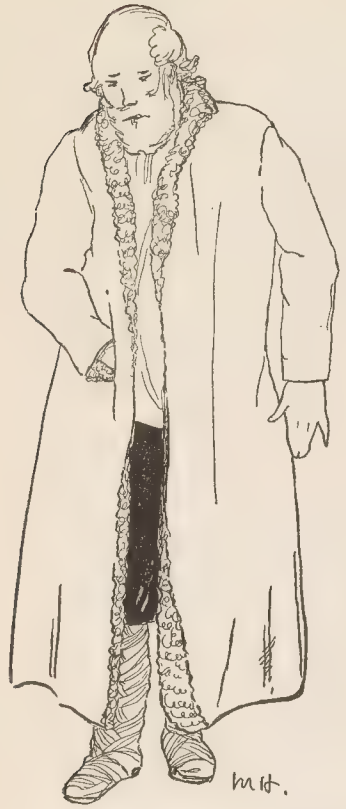
4. A YOUNG WOMAN OF WESTERN RUSSIA

Blouse and Skirt: Red #2 with gold decoration and fur trimming.
Hat: Red #2, stenciled in gold, made on a buckram foundation.
Apron: Brown #2, sateen, decorated in green #1 and yellow #2 with band of green #1 at bottom.
Boots: White oilcloth.



5. A YOUNG GIRL OF WESTERN RUSSIA

Blouse: White cheese-cloth, short sleeved.
Bodice: Black velvet.
Skirt: Red #3, cambric.
Apron and Kerchief: Flowered material in red #3 and yellow #2. Pink roses in hair.



6. AN OLD MAN OF WESTERN RUSSIA

Coat: Brown #2, canton flannel, white sheepskin trimming.
Blouse: Blue #2, any cotton material.
Trousers: Blue #3, any cotton material, legs wound with felt in strips of brown #1.



7. A WOMAN OF NORTHERN RUSSIA

Coat: Brown #2, canton flannel, decorated around the edge in black and green #2.
Bandanna: Orange.
Skirt: Green #2, calico.
Boots: Black oilcloth.



8. AN UKRAINIAN GIRL

Blouse and Apron: White muslin, painted in blue #2, yellow #2, red #1 and black.
Coat: Green #1, canton flannel, embroidered in black.
Sash: Orange and black.
Skirt: Red #2, cambric.



9. A WOMAN OF SOUTHERN RUSSIA

Head-dress:	Unbleached muslin.
Blouse:	Unbleached muslin made full with frill of red #1.
Skirt:	Red #1, cotton material, with band of yellow #1 and green #2 at bottom.
Apron:	Heavy unbleached muslin; red #1 and green #1 embroidery painted on, with band of black and green #1 at the bottom.



10. A RUTHENIAN GIRL

Blouse:	Unbleached muslin painted in red #2, yellow #1 and black.
Bodice and Skirt:	Red #2 calico or sateen.
Bandanna:	May be painted in orange, green #1 and black.
Apron:	Yellow #1, cambric, with orange and black embroidery painted on.



11. A POLISH COUPLE

MAN

Cap and Coat:	Blue #2, canton flannel or cloth; cap with fur band and horsehair cockade.
Boots:	Black oilcloth.

WOMAN

Head-dress:	Buckram cut to fit the head and painted in blue #2, yellow #2, green #2 and black, and tied with ribbons to match.
Blouse:	White.
Bodice:	Black velvet.
Skirt:	Red No. 1, cotton material, with flowered apron of cretonne with tan background.



12. A CZECH COUPLE

MAN

Blouse and Trousers:	White heavy muslin.
Vest:	Black, embroidered in green #2.
Cap:	Black fur.
Boots:	Black oilcloth.

WOMAN

Head-dress:	White muslin gathered with a frill of heavy edging embroidery.
Blouse:	Unbleached muslin painted blue #1 orange, and black.
Skirt:	Green #2, sateen, banded in black.
Apron:	White, painted in red #1, blue #1, and black.



13. A CZECH GIRL

Blouse:	White muslin with embroidery edging frills.
Bodice:	Black velvet.
Sash:	Black ribbon.
Skirt:	Red-flowered cretonne or calico.
Head-dress and Apron:	Yellow #2, unbleached muslin dyed, decorated at the edges.



14. A CZECH WOMAN

Hat:	Gold; may be made of heavy muslin gilded.
Bandanna:	Red #2.
Blouse:	Yellow #3, unbleached muslin dyed, decorated in red #3.
Skirt:	Blue #2, cotton material.
Apron:	Green #3 sateen, decorated in bands of black, orange and red #2.
Stockings:	Yellow #2.





15. A SLOVAK GIRL

Head-dress:	Red #1 painted in orange, green #1 and black.
Blouse:	White muslin, very full sleeves, stiffly starched and pleated. Ruffles of coarse white embroidery.
Bodice:	Black flowered ribbon sash.
Skirt:	Yellow #1 in flowered cretonne over a very full and starched white petticoat.
Boots:	Black oilcloth.

CHILD

Head-dress and Apron:	Yellow #2 flowered cretonne.
Dress:	Blue #2 cotton material.





16. A SLOVAK MAN

Hat:	Black, with bright flowers.
Blouse:	Heavy white muslin, painted in yellow #2 and red #1.
Vest:	Black velvet painted in red #1 and green #1.
Collar and Tie:	Red #1.
Belt:	Red #1.
Trousers:	Blue #2. sateen, painted in red #1 and green #1.
Boots:	Black oilcloth.
Bandanna:	Yellow #3.

BOY

Cap:	Black canton flannel.
Coat:	Blue #2 canton flannel with red #2 facings.
Blouse:	Unbleached muslin.
Trousers:	Natural color burlap fringed at the bottom.



17. A SLOVAK BRIDE

Head-dress and Blouse:	Unbleached muslin, light weight, ruffles of heavy embroidery edging.
Skirt and Bodice:	Red #1 sateen; bodice trimmed with red #2 and green #1 braid and gold buttons.
Apron:	Orange #1, flowered calico.
Boots:	White oilcloth painted in design of orange, red #1, gold and black.

CZECH GIRL OF THE POOREST CLASS

Head-dress:	Red #1, calico.
Skirt:	Green #2, sateen.
Jacket:	Blue #2 and yellow #1 canton flannel.
Stockings:	Red #2.
Shoes:	Children's sandals.



18. A SLOVAK BRIDEGROOM

Shirt:	Heavy unbleached muslin.
Vest:	Red #2, canton flannel trimmed with black braid and brass buttons.
Trousers:	Black sateen.
Boots:	Black oilcloth, painted in red #2 and blue #2.
Hat:	Black, with colored flowers.

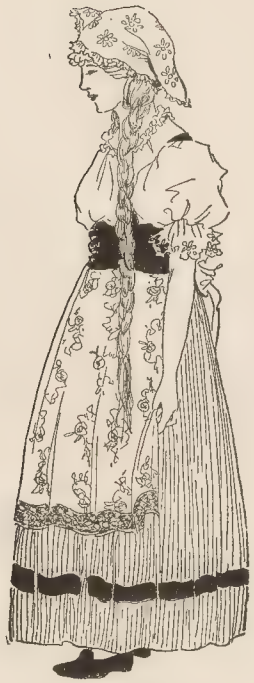
CZECH BOY OF THE POOREST CLASS

Blouse:	Red #1, cotton material.
Trousers:	Crash dish-towelling, fringed.
Cap:	Blue #2 and orange woollen.



19. A SLOVAK WOMAN

Head-dress: Green #2 bandanna.
Jacket and Bag: Flowered cretonne in orange and yellow #2, trimmed with bands of black velvet.
Skirt: Brown #3, sateen, with band of same cretonne sewed across the bottom and finished with fringe of green #1 if possible.
Shoes: Black oilcloth.



20. A CZECH GIRL

Head-dress: White cotton in eyelet embroidery.
Waist: White cotton with eyelet embroidery ruffles.
Belt: Very broad black leather.
Skirt: Sateen, blue #3 with band of green #1.
Apron: Flowered calico or cretonne, yellow #1 bordered in black and green #1.



21. A CORPUS CHRISTI PROCESSION IN CZECHO-SLOVAKIA

GIRL

Head-dress: Green #1, diadem-shaped piece of buckram, painted and bound and tied with black velvet ribbon, ornamented with gaily colored flowers.
Bodice: Black velvet.
Apron: Flowered on tone of red #3.
Blouse: Unbleached muslin, made full.
Skirt: Red #1, sateen.

MEN

Coats: Blue #2 with bands of red #2 embroidery, sateen.
Trousers: Green #2, sateen.
Boots: Black oilcloth.
Poles: Gilded.



22. MORAVIAN VILLAGE IN CZECHO-SLOVAKIA

CZECHO-SLOVAKIANS

GIRL

Head-dress:	Unbleached muslin.
Blouse:	Unbleached muslin.
Skirt:	Orange, with red #1 and green #2 flowers.
Apron:	Unbleached muslin in stripes of yellow #2, black or green #2.

BOY

Hat:	Black, canton flannel.
Shirt and Trousers:	Heavy white muslin decorated in red #1, white, green #1, and yellow #2 ribbons.
Vest:	Red #1 canton flannel, with black decorations.
Boots:	Black oilcloth.

MORAVIAN COUPLE

WOMAN

Jacket:	Yellow #3, canton flannel, decorated in blue #2 and green #2.
Skirt:	Purple #1, sateen, over petticoat of green #2.
Boots:	White oilcloth.

MAN

Hat:	Black with gold band.
Vest:	Green #2 decorated in black and orange.
Blouse:	White muslin.
Trousers:	Black sateen decorated in gold and green #2.
Boots:	Black oilcloth.

CZECHO-SLOVAKIANS

MAN

Hat:	Green #1, canton flannel.
Blouse and Trousers:	Blue #3, canton flannel.
Boots:	Black oilcloth.

GIRL

Head-dress:	Cheese-cloth.
Blouse:	Cheese-cloth.
Bodice and Tie:	Black.
Skirt:	Flowered cretonne on tone of purple #1.
Apron:	Unbleached muslin decorated in green #2.
Stockings:	White.
Slippers:	Black.

MAN

Hat:	Green #3 with band of yellow #2 and blue #2.
Shirt:	White muslin.
Vest:	Red #1, canton flannel.
Trousers:	White with red #2 and blue #2 decorations. Legs bound with strips of brown #1 over stockings of green #2.



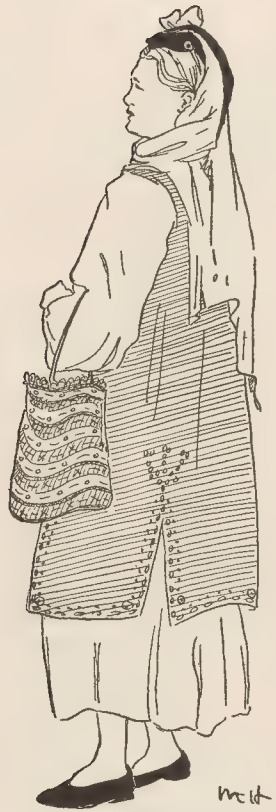
23. A DALMATIAN WOMAN AND BOY

WOMAN

Head-dress:	White, square of starched muslin.
Dress:	Brown #, canton flannel or cotton, reveres of black velvet and black braid.
Sash:	Green #2, striped.
Apron:	Unbleached muslin, with band of orange.
Bags:	Heavy unbleached muslin, painted in strips of bright colors.

BOY

Dress and Cap:	Black, canton flannel.
Shirt:	White, cheese-cloth.



24. AN HERZEGOVINIAN WOMAN IN DALMATIA

Head-dress:	Small round cap of red #1 with a lace veil fastened with brass pins and yellow flowers.
Under-dress:	Unbleached muslin made straight with full sleeves.
Coat:	Blue #2, canton flannel painted in orange.



25. A BOSNIAN MAN

Hat:	Black lamb's-wool.
Cape:	Canton flannel cloth in blue #3; red decorations or frogs.
Skirt:	White cheese-cloth.
Vest:	Any cotton cloth material green #2.
Sash:	Unbleached muslin dyed red #1.
Trousers:	Unbleached muslin dyed green #1.
Stockings:	Black.
Gaiters:	Red felt #1.
Shoes:	Black.



26. A JUGO-SLAVIC MAN

Hat and Sash:	Red $2.
Blouse and Trousers:	Unbleached muslin.
Boots:	Black oilskin.



27. A JUGO-SLAVIC WOMAN

Head-dress:	White cheese-cloth veil with bands of orange on the end, over a bandanna of green $1.
Blouse:	Unbleached muslin, made full.
Skirt:	Unbleached muslin.
Vest:	Red $1, cotton material.
Apron:	Unbleached muslin, striped in black, orange and blue $1.



28. A SERBIAN WOMAN

Head-dress:	A band of coins around the head. May be made of small brass washers from a hardware store.
Kerchief:	Black cotton with a patterned border in orange and green $1.
Blouse:	White cheese-cloth.
Jacket:	Canton flannel red $2, embroidered in black, orange and blue $2.
Belt:	Leather band in green $1.
Bloomers:	Full, sateen red $2, gathered into black band at the bottom. Decorated in red $2 and green $1.
Shoes:	White oilcloth made like moccasins.



29. CROATIAN PEASANTS

MAN

Hat: Black felt or cloth.
Smock: Unbleached muslin.
Vest: Canton flannel, brown #1 trimmed with black fur and decorated in red #1.
Trousers: Unbleached muslin with bands of white embroidery.
Shoes: Black.

WOMAN

Head-dress: Orange, of either flowered calico or cretonne.
Blouse: White cheese-cloth decorated in red #1 and black.
Skirt: Unbleached muslin with a border in bands of orange, black, green #1, black, orange.
Apron: Unbleached muslin with bands and decorations of red #1, black, and green #2.



30. A MONTENEGRIN MAN

Blouse: White cotton.
Vest: Canton flannel, red #2 with patches of a deeper shade of same color.
Skirt: White cotton.
Sash: Unbleached muslin banded in stripes of blue #1.
Boots: Black oilcloth.



31. A MONTENEGRIN PRIEST

Head-dress: Made of buckram covered with sateen blue #1, banded gold with glass jewels in blue #1 and green #1.
Coat: Sateen, blue #1, banded in gold.
Stole: Sateen, yellow #2 banded in gold.
Skirt: Heavy unbleached muslin with one band of black and one of gold.



32. A PRIEST OF THE GREEK CHURCH

Robe: Red ♯2 canton flannel, stencilled in gold.
Short cape: Blue ♯1, sateen, painted in black and orange.



33. A BULGARIAN COUPLE

Man	
Coat:	White sateen braided in blue ♯2. Decoration in red ♯2 and gold painted on. Part which appears to be sleeve really a part of the garment which is more like a cape than a coat. No under-arm seam, but the collar of white sateen stiffened with buckram.
Blouse:	White cambric decorated in red ♯2 and gold with a border about the neck of blue ♯2.
Sash:	Red ♯2, rough material; if wool not available, use burlap.
Trousers:	White sateen braided in blue ♯2.
Cap:	Red ♯2. Shape with buckram and cover with cambric red ♯2.
Shoes:	House slippers red ♯2. Pompoms red ♯2. Make points of canton flannel red ♯2 stuffed with cotton batting.
Stockings:	Red ♯3.

Woman	
Head-dress:	White cambric. Decoration in blue ♯2 and gold. Tassels blue ♯2.
Blouse:	Cambric blue ♯2. Dots of yellow ♯2 can be painted on. Sleeves plain blue ♯2.
Apron:	Blue ♯2 with plaid of red ♯3. If such plaid is not available, use cambric of blue ♯2 and paint on plaid in red ♯3.
Skirt:	White cambric decorated in blue ♯2 and yellow ♯2.
Bloomers:	Cambric blue ♯2.
Shoes:	Felt house slippers red ♯2.
Stockings:	White with stripes of red ♯3.



34. AN IKON BEARER

Robe: Black, canton flannel.
Sash: Red ♯1.
Boots: Black oilcloth.



35. A SIBERIAN VILLAGE

Officer

Cap:	Brown #1, canton flannel, visored.
Coat:	Brown #1, of suiting material if possible otherwise use canton flannel.
Boots:	Black oilcloth.

Woman

Bandanna:	Red #1, with black stripes.
Coat:	Blue #2 canton flannel trimmed with grey fur.
Skirt:	Blue #3 calico flowered in red #1 and green #1.
Apron:	Yellow #1, cotton, or unbleached muslin dyed, and painted in red #1 and green #2.

Woman

Bandanna:	Blue #3 with black stripes.
Coat:	Black canton flannel, trimmed with brown fur.
Skirt:	Flowered calico in red #2.
Apron:	Red #3 decorated with red #2.
Boots:	Black oilcloth.

Cossack

Coat:	Black canton flannel trimmed with fur.
Hat:	Grey lamb's-wool.
Boots:	Black oilcloth.
Belt:	Black oilcloth.

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